

For the Reverend Mr. H. [unclear] at Adisham
A
LETTER

To the REVEREND the *Lord B.*
PROLOCUTOR:

BEING AN
ANSWER

TO

That Part of his LETTER that
relates to the

King's Supremacy.

By EDWARD TENISON D. D.
Arch-Deacon of Carmarthen.

— If the Clergy be Subject, and the Prince Supreme
over them, why should they not recognize this Supremacy, and
vow that Allegiance which is consequent thereupon? —
Their Qualifications, Condition, and Interest also, as well as
their Numbers, are generally such, that it is of great Importance
to a King to be secured of their Fidelity; yea, it is
necessary to the Safety of his Government: for being Teachers
of the People, they may either establish them in their Loyalty,
or excite them to dangerous Seditions and Rebellions.

Dr. Comber's Discourses upon the Form and Manner
of Making, Ordaining, and Consecrating Bishops,
Priests, and Deacons, &c. pag. 159.

L O N D O N:

Printed for JOHN WYAT at the Rose in St. Paul's
Church-yard. 1718.

LETTER

To the REVEREND the

RECTOR

B. E. M. G. A. M.

ANSWER

07

That part of his LETTER that

relates to the

King's Subtlety.



1874

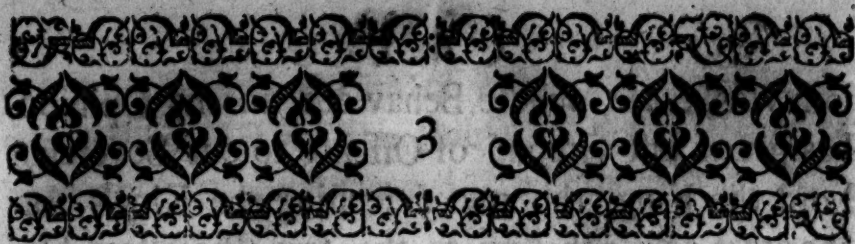
Rep. of the Committee on

of the same kind as the one which was found at the same place, and which was also found at the same place.

On the 1st of January, 1900, the following list of names was published in the New York Times:

NOV 1951

Printed for John W. Tait at the K. & S. Press, 15, Abchurch Lane, London, E.C. 4.



A
L E T T E R

To the REVEREND the
Prolocutor, &c.

S I R,



Immediately after you did me the Honour to send me your *Letter* from the Press, a Friend of mine was so kind as to Answer it; and besides the 15 and 16 Pages of your *Letter*, to leave but very little to be consider'd by me; to which, I presume, I shall give a sufficient Reply, if I can make it appear, that, from the Time of Queen *Elizabeth*, to this Day, the Displeasure of the Prince has been felt by such of the Clergy, as have opposed the Legal Rights of the Crown; for which reason, I cannot think my self blameable, for refusing to

join with those, whose Behaviour, in my Opinion, has given just Ground of Offence to our Sovereign Lord the King, tho' my defending the King's Authority, and adhering to the true Protestant Doctrines asserted and maintained in the Bishop of Bangor's Sermon preach'd before His Majesty, March the 31st. 1717. should bring me under the severest Displeasure of those Men, who very unjustly, and in an assuming way, do engross to themselves the Name of the Church.

Your Words are as follow :

“ But I have somewhat further to alledge
 “ against receiving this *Protestation* in particular.
 “ You stile it *A Protestation in Behalf of the*
 “ *King's Supremacy*. And yet, this specious Title,
 “ notwithstanding the Substance and Design of it,
 “ is a Complaint against ~~an~~ Act of the House,
 “ to which the Representation declares one main
 “ Inducement to have been a dutiful Zeal for,
 “ and a seasonable Vindication of that very Su-
 “ premacy. Now, could any thing be more ab-
 “ surd, or more unjust, than for me to admit an
 “ Accusation against a Number of Reverend and
 “ Learned Persons, not one of whom was present,
 “ to explain, or to clear himself? Especially,
 “ was this reasonable, in a Charge of so high a
 “ Nature, as your Paper would insinuate, that so
 “ many of your Brethren had, by that Act, laid
 “ themselves open to?
 “ 'Tis not to be doubted, Sir, ~~but~~ my *Protesta-*
 “ *tion in Behalf of the King's Supremacy*, in “ the
 “ Sub-

“ Substance and Design of it, is a Complaint against an Act of the House,” if the Act of a Majority artfully managed, and, by private Methods, summon’d or call’d from different Dioceses to attend the *Prosecution* of the Bishop of *Bangor* in the Lower House, must be so term’d. I have taken an Oath to be true to the King; and ’tis a vile Thing for a Man to take an Oath, and to judge himself not to be bound by it. I assure you, that I will never pay a Compliment to my Fellow Presbyters; by being false to the Oath I have taken, to be true to the Interest of my Sovereign.

I esteem it to be my Duty, to do all that is in my Power to “ assist and defend all Jurisdiction, Privileges, Preheminences, and Authorities granted or belonging to the King’s Highness, his Heirs, and lawful Successors, united and annex’d to the Imperial Crown of this Realm.” Now, one of the Privileges belonging to His Majesty, is, to be obeyed as often as he commands either Bishops, or inferiour Clergymen, to publish such Sermons as are preach’d in the Royal Presence, and approv’d of by His Majesty.

If the King can’t require a Bishop to publish a Sermon, containing Protestant Doctrines, without exposing that Bishop to the Censure of a Body of Presbyters, the Title of *the only Supreme Head in Earth of the Church of ENGLAND*, together with all Honours, Dignities, Preheminences, Jurisdictions, Privileges, Authorities, Immunities, Profits, and

and *Commodities* thereunto belonging, which the Statute 26 *Hen. VIII. Cap. 1.* does expressly vest in the Crown, will be quickly thought to be rather a Title of Pomp, than a Title that has real Power and Authority annex'd to it.

If I did not esteem it my Duty to defend the Jurisdiction and Privileges of the Crown, yet the Caution which I have seen us'd in the Lower House of Convocation in the Reign of Queen *Anne*, as well as the Caution which was us'd in that House by those that sat there in former Reigns, and the Consideration of the *Sum* pay'd by the Clergy, in the Reign of *Hen. VIII.* for neglecting to be duly cautious, may sufficiently justify me, while I use my Endeavours to avoid concurring in such an Act, as I apprehend may subject the Clergy to the Penalties of a *Pre-munire*.

And as a further Argument for Caution, let it be consider'd that a Gentleman, who writ in the Reign of King *Charles* the Second, and was then, and has been since in great Credit with the Clergy, for maintaining the Regal Power, has asserted as follows:

1. That * “ the King of *England* — cannot “ divest himself, or his Successors,” (I take it for granted, he means unless by Act of Parliament) “ of any part of his Regal Power, Prerogative,

* *Chamberlain's Present State of England. Edit. Anno 1704. p. 84.*

“ and Authority, inherent and annex’d to the
“ Crown.”

2. That * “ every King of *England* — is in
“ Conscience oblig’d to defend and maintain all
“ the Rights of the Crown in Possession, and to
“ endeavour the Recovery of those, whereof the
“ Crown hath been dispossest’d; and when any
“ King hath not religiously observed his Duty in
“ this Point, it hath prov’d of very dreadful Con-
“ sequence.

3. That ** in doubtful Cases, *Semper presumi-
tur pro Rege.*

You, Sir, proceed to justify your not receiving
my *Protestation*, because “ the Representation de-
“ clares one main Inducement, to have been a du-
“ tiful Zeal for, and a seasonable Vindication of
“ that very Supremacy.” As those great Masters
in the Art of Dissimulation, who, in the Reign of
King *Charles* the First, for some Years did cover
their foul Designs against the Life of the King, by
making Declarations, importing, they had nothing
more at Heart than the Security of His Royal Per-
son; so, in our Days, those Men that dar’d to
use His Majesty ill, and to insult the Royal Au-
thority, and to make an Invasion upon it, by prose-
cuting a Bishop for a Sermon publish’d by the
King’s Command, most dexterously endeavour to
cover very bad Designs, by making open Profession
of Zeal for the Supremacy. But can the Decla-

* *Chamberlain’s Present State, &c.* p. 83. ** *Ibid.* p. 80.

sation upon this Head made in the Representation, be much depended upon, whilst we see Facts that run counter to it? Kind *Mr. Prolocutor*! be so good as to tell me, in what Reign did any Lower House of Convocation, before this, call upon the Arch-bishop and Bishops to censure a Sermon, which the Supreme Ordinary had commanded to be publish'd? There were very *bad* Sermons preach'd by a Presbyter in the Reign of King *Charles* the First, and publish'd by His Majesty's Command; but I don't remember where it is said, by any Writer, that the Lower House did dare to provoke the King, by calling upon the Upper House to censure the Doctrine contained in those Sermons. I beseech you to tell me where, from the Time of passing the Act of Submission, to this Day, you can find *one* Precedent to justify the Proceedings of the Lower House with relation to the Bishop of *Bangor*'s Sermon. If you can't point out *one* Precedent, don't insist that 'tis satisfactory to repeat what you have already said, that "the Representation declares one main Inducement to have been, a dutiful Zeal for, and a seasonable Vindication of that very Supremacy."

The King has very lately had Experience of the Affections of his People. Those, who at that critical Juncture, when there was a Trial of our Affections, were most active for the Interest of their Country, are known to be his best Friends, and, at all Times, are likely to be more ready than other Men to defend the Rights of the Crown, and to maintain the Regal Supremacy.

The

The late Committee consisted of nine Persons; if their Zeal for the Supremacy was a Zeal in Reality, and not in Pretence, this Zeal of theirs must probably have discovered it self and appear'd in Defence of the King and the Publick, during the Distractions and Violences of the late Rebellion, occasioned by the wicked Practices of those that encouraged the *Pretender* to Land in *Scotland*. My plain and downright-dealing Mind constantly inclin'd me to allow to others whatever can be fairly claim'd by them; and therefore I make no Difficulty in granting, that Learning and sundry commendable Qualities may adorn *some* of the Members of the Committee. But tho' thus much may be granted, yet I must confess that still strong Doubts remain upon my Mind; and 'till they are overcome, it appears to me that all the Reverend Gentlemen of the Committee have not *seasonably* shewed a Zeal for the King. If they have severally given you Demonstration, that they are all of them zealous for the King; it must be in your Power, as much as in any Man's, to convince the World of the good Affection which they have, respectively, shewn to His Majesty and the Publick; and, to the End that I may, in Justice to their Merit and superior Worth, pay them the highest Honour, I desire you to point out which of them, during the Heat of the Commotions, rais'd in Favour of the *Pretender*, did preach most against Rebellion; and in their Sermons, did, with greatest Importunity, press their Hearers to be most Active in their Obedience to the

B

King;

King; and which of them were most earnest in exhorting the Members of their respective Congregations to avoid keeping Company with, or giving any Countenance to, *such as, either by secret and malicious Insinuations fomented, or by an avowed Indifference, encouraged the Rebellion.* Give me leave to ask, whether it is true, that a certain Information was given to a Member of the Committee, that certain Persons, in a certain College, in one of our Universities, did, in a very daring and publick manner, drink the *Pretender's* Health? And if an Information was given; whether a Member of the Committee, whose Zeal is sincere for the King, or the Regal Supremacy, would not be likely to distinguish himself, by animadverting upon the Persons under his Jurisdiction that so ill behaved themselves? Such a Behaviour is a notorious Mark of Disaffection to the King, and does in some measure give Countenance and Encouragement to His Majesty's Enemies; and that Magistrate that does not endeavour to discourage such Behaviour, can hardly be said to have a *seasonable and dutiful Zeal* for His Majesty, and a becoming Regard for the Welfare of the Publick. They that stand Neuter when a Rebellion is breaking out, may be suspected to favour the Cause of Traytors, but can by no means be said to be zealous for the King. The Lenity of the Government cannot be enough commended. For, though 'tis an avow'd Maxim, as a late Writer observes, that "*every Government has a Right to exclude from Places of Power and Trust, such as shall render them-*
selves"

"selves justly suspected of Disaffection to the Publick," yet so good has the Government been, as to bestow a Place of Power and Trust upon this very Person, notwithstanding his Behaviour in his Office was not very commendable.

Before King Charles was Restored, * no Man was ever better serv'd, nor took more Pains to be so, than Cromwell. To secure to himself the faithful Services of those he employed, he was severe to his Enemies, [and] beneficent and kind to his Friends. But at the Restoration, Crowds of brave Men, who, by their long and constant Sufferings, were reduc'd to extreme Want and Necessity, were overlook'd and neglected, to such a Degree, that their Hopes were render'd desperate. It cannot be express'd with what Grief and Trouble of Mind they reflected upon their past Sufferings, which were made sharper by the Mortification they underwent of being subjected to very hard measure, which they receiv'd abundantly from those, who ought to have rewarded their resolute Adherence to the King. Their old Wounds did, as it were, bleed afresh, whilst they daily observed, that, *Oblige your Enemies, your Friends will be your Friends still*, was then a governing Principle. From the Year 1660 to the Year 1684, the Reign of King Charles abounds with Instances of Men, advanc'd to Places in the Gift of the Crown, who had never wish'd well to, or done any thing for the Service of His

* Welwood's Memoirs. pag. 95.

Majesty. Since the Precedents, made under King
Charles, may seem to justify, in After-times, the
 disposing of Places to Men, who, neither by their
 Actions, nor Wishes, have contributed any thing to
 the Service of the King; that, by such favourable
 Treatment, they may be engag'd to become better
 Subjects than they have hitherto been; — Who
 can have the Publick Interest at Heart, and not
 rejoyce to see Places and Preferments, as they be-
 come void, so fill'd up, that they may win over
 Men to the Service of the Government? Great
 is the Power of Employments! Few Hearts are
 too obdurate to be mollified by them. They
 sweeten the Dispositions of Men; they dispell thick
 Mists of Prejudice, that, in their younger Years,
 did cloud and darken their Understandings; they
 afford new Light, and thereby enable Men to see
 and correct the Errors of their former Conduct,
 and mightily incline them to become *New-Con-*
verts; and, in time, an incredible small Number
 of *New-Converts* may be prevail'd upon to love and
 reverence His Majesty. Obligations for Favours
 receiv'd, if they are remember'd, may perhaps
 make these Men grateful; if they don't imme-
 diately work upon their Gratitude, yet they may
 put them upon thinking, that it will not be always
 decent to encourage tumultuous and disorderly
 Behaviour, or to oppose constantly the Service of
 the King and the Publick. There not being many
 Men, in our Good-natur'd Country, that can re-
 solve and persevere in returning, without ceasing,
 Indignities for Acts of Grace; 'tis not impossible
 but

but the Time may come, when these Men may
 * *feel in their own Souls most vehement Motives
 to Repentance, and earnest Desires to make some
 Reparations for their former Defects.*

You, Sir, proceed to ask me, " Now, could
 " any thing be more absurd, or more unjust, than
 " for me to admit an Accusation against a
 " Number of Reverend and Learned Persons, not
 " one of whom was present, to explain, or to
 " clear himself? Especially, was this reasonable,
 " in a Charge of so high a Nature, as your Paper
 " would insinuate, that so many of your Brethren
 " had, by that Act, laid themselves open to?

I make it my humble Request to you, not to
 imagine, that any *Number* of Men, tho' they be
 altogether as learned and as good Subjects as those
 that compos'd the late Committee, shall awe me
 so far, as to hinder me from being on the side of
 Truth; or from defending the Legal Rights of the
 Crown, as oft as I see any Attempt made in our
 House to invade those Rights, or to suppress such
 Truths and Protestant Doctrines as are maintain'd
 in the Bishop of *Bangor's* Sermon. In the Reign
 of Queen *Mary*, when *Philpot* was *snubb'd* by the
Prolocutor for resolutely standing up on the side
 of Truth, so thin was the Representative Body of
 the Protestant Clergy in the Lower House of Con-
 vocation, as to consist but of five steady Persons.
 And is it not far more becoming to imitate *Philpot*,

* *Εἰκὼν Βασιλική*, Edit. Anno 1648. p. 244.

and his few Followers, than to be guided by a crowded Majority that were * “ met to suppress God’s Truth, and to set forth false Devices, which they were not able to maintain? ” You know that I always did, and I assure you I always will assert my Liberty. I will not be a Slave to the arbitrary Will and Pleasure of the greatest Man upon Earth, much less will I be a Slave to any of my Fellow-Subjects. I cannot easily conceive a greater Degree of Servitude, than for a Member of the Lower House of Convocation to suffer himself to be form’d into an Engine, to be play’d against His Majesty, as often as that Person, that manages the Machine, shall think fit to direct it against the Power and Authority which lawfully belong to our Sovereign Lord the King. Those Members that invade the King’s Legal Privilege, or do any other Act that is accompanied with Disrespect to His Majesty, shall for ever want Power to make me concur with them. If the Members of the late Committee, or any other Members of our House, have behaved themselves as if they intended to affront the King, in a Case wherein the Authority of His Majesty’s Royal Predecessors hath been preserv’d inviolable, it was neither *absurd*, nor *unjust*, nor *unreasonable* for you to receive my *Protestation*; nay, in virtue of your Office, it was your Duty to receive it, and to hear all that was that Day intended to be said, with

* Bishop Burnet’s History of the Reformation. Vol. II. pag. 265.

relation to the King's Authority being invaded, and to the Dangers " that so many of your Brethren "*had*, by *their* Act, laid themselves open to."

If you will turn over our *English* Annals, and look into the Reigns of former Protestant Princes, you will find, that *they* did assert the Prerogative belonging to the Crown; you will find also, that the Clergy were cautious of incurring a *Premunire*; and being unwilling to do any thing that might be construed to be an Invasion of the Supremacy, the Members of the Lower House of Convocation did, in former Reigns, guard themselves from being suspected of any Designs against the Legal Prerogative of the Crown, either by Protestations, or other cautious Methods. I judge therefore, that I have more reason to complain of you for not receiving my *Protestation*, than you have to complain of me for offering it.

But instead of making any Complaint against you, I will do what is more agreeable, and proceed to take a View of the Conduct of our Princes and the Clergy, in relation to the Preservation of, or Encroachment upon, the Rights of the Crown, in the Reigns of such of our Princes as have filled the Throne since the Protestant Religion was compleatly settled amongst us.

Queen *Elizabeth*, who * " was far from invading the Liberties of her Subjects, [*but*] careful " to maintain her own just Prerogatives," when

* *Welwood's Memoirs.* p. 16.

she heard of Propositions which were debated at *Lamb-hith*, and sent from thence to *Cambridge* * in the Year 1595, conceiving that her Prerogative had been invaded, ** “ commanded the Archbishop to attend her.” As soon as she saw him, “ she said, (*Whitgift*) I hear you amass together “ great Heaps of Money, and will, as I think, “ make me rich.” This way of the Queen’s expressing herself being such as his Grace did not expect, “ he was at a Loss how to understand her “ Meaning: He said, that his Treasury was not “ too full, but nevertheless all the Money that “ I have, I beg of you (*Madam*) to look upon “ and take as your own.” The Queen, who was resolute in maintaining her Authority, spoke roundly to the Arch-Bishop, and *** “ said, You think your “ self Complaisant in what you have spoken; but I “ insist upon it, that what you now offer me, is “ mine by the Laws of the Realm; for you have “ incurr’d a **** *Premunire*.” In the Conclusion, “ the Arch-Bishop begg’d Pardon for his Rash- “ ness,” and the Queen thereupon forbore to proceed to Extremities. Probably she might be

* *Strype’s Life of Arch-Bishop Whitgift.* p. 462.

** *Art. Lamb. Hist. at the End of Dr. Ellis’s Defence of the XXXIX Articles.* Edit. *Camb.* 1694. p. 7, 8.

*** *Artic. Lamb. Hist.* p. 8, 9. **** *Est Premunire lex Angliæ vetus, — que vetat Ecclesiasticos homines plus sibi Authoritatis arrogare, quam Regni moribus ipsis debeatur; hac additâ pœnâ, ut qui contrâ faxit carceri mancipetur, quamdiu Principi placeat; bona Fisco addicantur.* Ibid.

inclined not to deal rigorously with the Arch-Bishop, in regard to his high Station in the Church; and, perhaps, in Consideration of the great Services that had been done her by one of his Predecessors, who, as an * Historian observes, under the Year 1569, *caus'd a Sermon in Six Parts to be composed, and often read in the Realm, against Wilful REBELLION; and — at the quelling thereof, a Thanksgiving to God for the Suppression of the Rebellion. The Sermon and Thanksgiving are extant still in the Book of Homilies.* Notwithstanding, in our Days, Churchmen and Papists, accompanied with some of the Clergy and Nonjurors, did, in several Parts of the Kingdom, break out into open *Rebellion*, and shaking off all Bonds of Obedience to His Majesty, and the Laws of the Realm, gave themselves up to commit Murthers, Robberies, and other Villanies, and did actually kindle such a Fire in the Nation, as nothing but God's Blessing upon His Majesty's Forces, could have been able to quench and extinguish; yet our Enemies take notice, that during the late Rebellion, few of the Clergy preach'd against it; and as sure as they can trust their own Eyes, they may also take notice, that the word REBELLION is not so much as mentioned in the ** Prayers us'd in our Churches on *Thursday* the Seventh Day of *June*, in the Year 1716. Instead of enquiring by

* *Strype's Annals of the Reformation under Queen Elizabeth.* p. 552. ** A Form of Prayer, &c. *Vid.* Appendix N^o 1.

whose Direction that Word was left out, I would hope, as far as is possible for me in a plain Case, that the Omission was merely accidental, and that it was not intended as a Compliment to the Non-jurors, or to such Churchmen as joyn'd themselves to the Rebels. But tho' I do all that is fit to indulge my Hopes, yet I must confess, that Prayers so faintly compos'd, and cautiously penn'd, as those are of which I now speak, are not like the Prayer which was us'd when the Rebels were subdued in the Reign of Queen *Elizabeth*: The Expressions us'd in that Prayer, which is the last that is * extant in the Book of Homilies, were such as tended to warm the Hearts of the People with Affection for the Queen, and to make REBELLION odious to them. Had the Compiler, in order to make his Court to the Queen's Enemies, been so cautious as to leave the word REBELLION out of the Prayer, she would not have fail'd of making him sensible of the Weight of his Sovereign's Displeasure. And had the Lower House of Convocation animadverted upon one of her Bishops, for being obedient to her Commands, and publishing a Sermon preach'd to perswade Men to pay that Reverence to the Word of God which is due to it, she would have been likely to have bid ** " them beware how they prov'd their Prince's " Patience, as *they had now done her's.* *** She

* A Thanksgiving for the Suppression of the last Rebellion, &c. *Vid.* Appendix N^o 2. ** *Strype's Annals of the Reformation.* p. 499.

*** *Ibid.* p. 151.

" fear'd

“ fear’d not the combining almost of all her own
 “ Clergy, but — in an undaunted Confidence of
 “ God’s maintaining his own Truth, she did
 “ spread the Banner of the Gospel.” * The
Bible, which some amongst us seem willing to seal
 up, was to her so acceptable, that she greatly
 thank’d the City of *London* for a Present of one
 in *English*; and said, “ she would often read over
 “ that Book.”

Her constant Resolution to support her Legal
 Prerogative, made our Predecessors, in the Lower
 House of Convocation, careful how they attempted
 any thing against her Crown and Dignity; you
 may see an Instance of the great Caution they us’d
 in the year 1562, when they subscribed the XXXIX
 Articles; after their Names were subscribed, for
 fear (as it seems) of a *Premunire*, these Words
 were written: ** “ *Ista subscriptio facta est ab om-*
 “ *nibus sub hac Protestatione, quod nihil statuunt*
 “ *in præjudicium cujusquam Senatus consulti; sed*
 “ *tantum Supplicem Libellum, Petitiones suas conti-*
 “ *nentem, humiliter offerunt.*

*** Her immediate Successor “ King *James*, was
 “ highly displeas’d with the Members of [*the*]
 “ Convocation, for meddling with Matters which
 “ he thought were without their Sphere.”

His Majesty, in a Letter to Dr. *Abbot* afterwards
 Bishop of *Sarum*, concerning the Proceedings of the

* *Strype's Annals of the Reformation.* p. 29.

** *Ibid.* 291.

*** *Welwood's Memoirs.* p. 32.

Convocation, thus express'd himself, * " You
 " have dipped too deep in what all Kings reserve
 " among the *Arcana Imperij*. — If the King
 " of *Spain* should return to claim his old Ponti-
 " fical Right to my Kingdom, you leave me to seek
 " for others to fight for it."

This Convocation, which was first call'd *Anno*
 1603. *1mo Jac.* and continu'd by Prorogations to
 1610, has, of late Years, gone under the Name
 of *Overal's* Convocation; and tho' instead of rati-
 fying, the King very much dislik'd what was done
 in it: Yet about fourscore Years after the Dissol-
 ution of this Convocation, the Proceedings thereof
 were trump't up, and press'd into the Service of
 a Learned Divine, who, by the Power of the Acts
 which were enter'd upon Dr. *Overal's* Books, and
 the irresistible Arguments which the CANONS
 of *Limerick* afforded, was thoroughly enlighten'd
 and enabled ** " plainly" [*to see that*] " the Oaths
 " to King *William* and Queen *Mary*, were not
 " only Expedient, but Lawful, and our Duty.

Notwithstanding Age, and Time, and the invin-
 cible Power of the CANONS of *Limerick*,
 might give some Degree of Veneration to the
 Proceedings of this Convocation; yet if any of the
 Clergy, during the Life of King *James*, had, in
 Imitation of these Proceedings, dar'd in their Ser-
 mons or Lectures, to dip " too deep in what all

* *Welwood's* Memoirs. p. 34.
 Fol. Vol. III. p. 558.

** *Lock's* Works in

"Kings reserve among the *Arcana Imperij*," His Majesty would not have fail'd of exerting his Prerogative in such a manner, as to have made them immediately sensible of their Error: And this you will not doubt of, when I produce his Letter to the Arch-Bishop, and put you in mind of the Directions that were sent therewith.

His Majesty being "inform'd, that it was high
 "time to apply some Cure to the Pulpits; — [and
 "that] some meddled with State Matters. —
 "To repress the *present*, and prevent *future* Mis-
 "chiefs of this kind, [he] issued out his Dire-
 "ctions, and sent the following Letter to the
 "Arch-Bishop.

Most Reverend Father in God, Right Trusty and
 entirely Beloved Counsellor, we greet you
 well.

FOrasmuch as the *Abuses and Extravagancies of*
Preachers in the Pulpit have been in all Times
repress'd in this Realm, by some Act of Coun-
cil, or State, with the Advice and Resolution of
grave and learned Prelates: Insomuch that the very
Licensing of Preachers, had Beginning by an Order
of Star-Chamber, the 8th Day of July, in the 19th
Year of the Reign of King Henry the Eighth, our
noble Predecessour: And whereas at this present,
divers young Students, by reading of late Writers,
and ungrounded Divines, do broach many times un-
profitable, unsound, seditious, and dangerous Do-
ctrines,

Erines, to the Scandal of the Church, and Disquiet of the State and present Government : We, upon humble Representations unto us of these Inconveniencies, by yourself, and sundry other grave and reverend Prelates of this Church, as also of our Princely Care and Zeal for the Extirpation of Schism, and Dissention growing from these Seeds, and for settling of a Religious and Peaceable Government, both in Church and Common-Wealth ; Do, by these our special Letters, straitly charge and command you to use all possible Care and Diligence, that these Limitations and Cautions herewith sent unto you concerning Preachers, be duly and strictly from henceforth put in practice and observ'd by the several Bishops within your Jurisdiction. And to this End, our Pleasure is, that you send them forth with Copies of these Directions, to be by them speedily sent and communicated unto every Parson, Vicar, Curate, Lecturer, and Minister, in every Cathedral, or Parish-Church, within their several Diocese, and that you earnestly require them to employ their utmost Endeavours, in the Performance of this so important a Business, letting them know that we have an especial Eye unto their Proceedings, and expect a strict Account thereof, both of you, and every one of them : And these our Letters shall be your sufficient Warrant and Discharge in that behalf.

Given under our Signet at our Castle of Windsor, the 4th of August, in the Twentieth Year of our Reign.

Amongst

Amongst the Directions concerning Preachers sent with the Letter, may be found what follows.

“ No Preacher, of what Title or Denomination
 “ soever, from henceforth shall presume in any
 “ Auditory within this Kingdom, to declare, limit,
 “ or bound out, by way of positive Doctrine in
 “ any Lecture, or Sermon, the Power, Prerogative,
 “ and Jurisdiction, Authority or Duty of Sove-
 “ reign Princes, or otherwise meddle with Mat-
 “ ters of State, and the Difference between Prin-
 “ ces and the People, than as they are instructed
 “ and preceded in the Homilies of *Obedience*,
 “ and the rest of the Homilies, and Articles of
 “ Religion, set forth—by publick Authority.—

There were other Directions wherein Preachers were prohibited to handle in their Sermons the profound Points of *Predestination*, *Election*, *Reprobation*, or the *Universality*, *Efficacy*, *Resistibility* or *Irresistibility* of God's Grace; they were also prohibited to fall into *bitter Invektives* and *undecent railing Speeches* against the *Persons* of either *Papists* or *Puritans*.

Such as transgress'd any of these Directions, were to be suspended by the Bishop of the Diocese, or in his Default, by the Archbishop of the Province, *ab Officio & Beneficio*, for a Year and a Day, until his Majesty, by the Advice of the next Convocation, should prescribe some further Punishment. *Fuller's Church-History*, X. *Book*, p. 108, 109, 110.

King *James*, who has been much commended for being zealous for Episcopacy, did never diminish his Prerogative in Favour of the Clergy.

Nor was the Power of the Prerogative, at any Time before the Year 1640, given up by King *Charles*.

During the long Intermission of Parliaments, my Lord * *Clarendon* observes, that in order to get Money, " unjust Projects of all kinds, many ridiculous, all very grievous, were set on foot." And he calls the Determination about *Ship-Money*, " a Logick which left no Man any thing which " he might call his own.

Whilst some *Church-men* in this Reign, out of Zeal for the King, carried the Principles of *Prerogative* and *Subjection* to such an Height, as had not been known by their Forefathers; there were others that understood *Loyalty to be nothing but Obedience according to Law*, and amongst these, there was one in the most exalted Station that a Clergyman can possess in our Church, whom no Art could prevail with to countenance any Projects which were form'd against the Liberty and Property of the Subject. This I take to be the true Reason why a Clergyman of no less Consideration than an Arch-Bishop of *Canterbury* felt the Weight of the King's Prerogative.

The Occasion was this: ** When the King's Affairs were pressing and urgent, the Court, ha-

* *Clarendon's History of the Rebellion*. Vol. I. p. 53, 54. Edit. Fol. ** *Heylin's Life of Arch-Bishop Laud*. p. 153.

ving thought of an extraordinary Expedient, was resolv'd, after the Dissolution of the Parliament that sat in the Year 1626, " *to tune the Pulpits,* " i. e. to have some Preachers in and about Lon-
 " *don,* and other great Auditories of the Kingdom, to cry up the Design in their *Sermons*; for this Purpose, by His Majesty's Command, Instructions were drawn up by *Laud*, approv'd in Council, and sent to the two Arch-Bishops, to be by them communicated to their Suffragans and the inferior Clergy.

As there will be always Men of ambitious Views and supple Consciences, so it happen'd at this Time; * " Matters went on smoothly about the Court. In the Country, some of the " Preachers did their Parts as they were required " by the said Instructions, amongst whom *Sibthorp*, " Vicar of *Brackley* in *Northamptonshire*, advanced the Service, in a Sermon preach'd by him " at the Assizes for that County. " Wherein he asserted, not only the Lawfulness of imposing Taxes by the Regal Power alone, without Consent of Parliament, but that the Subject in Point of Conscience and Religion ought chearfully to submit to such Impositions.

** " Every Body knew *Abbot* was averse to such " Doctrines; and to seek an Advantage against him, " *Sibthorp's* Sermon, with a Dedication to the " King, was sent him, by Order of his Majesty, to

* *Heylin's Life of Arch-Bp. Laud*, p. 158. ** *Welwood's Memoirs*, p. 44.

“ licence. *Abbot* refus’d, and gave his Reasons in
 “ writing. — Upon this, He was confin’d to his
 “ Country-House, and suspended from his Fun-
 “ ction. ”

If an Archbishop, for refusing to obey the King, when he esteem’d the Command unlawful, “ was
 “ confin’d to his Country House, and suspended
 “ from his Function, ” what Punishment would
 have been thought great enough for a Lower
 House of Convocation, that should have treated a
 Bishop in the Reign of King *Charles I.* as the Bi-
 shop of *Bangor* has been treated in our House for
 obeying the King, and publishing a Sermon by his
 Majesty’s special Command?

’Tis well known that the Positions in *Sibthorp’s*
 Sermon, were not at that time more approv’d of
 at *Lamb-hith*, than the Positions laid down in the
 Bishop of *Bangor’s* Sermon are said to be appro-
 ved of there now; yet we do not read that the
 Lower House of Convocation did presume, in or-
 der to make their court to the Arch-Bishop, to cen-
 sure the Doctrine contain’d in a Sermon which the
 King had order’d to be licens’d. From the Act
 of Submission, to this day, I don’t find any In-
 stance of this kind, except that which was given
 by the Proceedings of our House in *May 1717*.
 And yet in the Case of *Sibthorp*, our Predecessors
 ought to have thought it worth their while to risque
 their Liberty and Property.

When

When the Good of our Country cannot be otherwise promoted, than by our submitting to the Penalties of a *Premunire*, then Fines and Imprisonment ought not to deter us from our Duty. In the Case just now mention'd, it became the Clergy to make a Stand, to expose the *Illegality* of a *new-assum'd* Prerogative, that breath'd nothing but Destruction to the Rights and Privileges which the Subjects of *England* ought to enjoy, and that rendred a Free-born People Slaves to the arbitrary Will and Pleasure of a Court.

In the same Reign, *Davenant*, * “ Bishop of *Salisbury*, was call'd before the Privy-Council, and “ presented himself upon his Knees, and found no “ Favour from any of his own Function there “ present. ” He was conven'd, with some shew of Justice, for preaching on one of the *Points*, in the Royal Presence, which had been prohibited by the Royal Command. This Method of Proceeding against Bishop *Davenant*, I doubt not, will be approv'd of by those Clergymen; as most Things in that Reign will go glibly down with such, who yet can combine to condemn a worthy Prelate in our Days, for Protestant Doctrines, utter'd in the Royal Presence, approv'd of by the King, and publish'd by his Command, who, as Supreme Head of the Church, may think himself oblig'd to provide ** “ for the Increase of Virtue in Christ's Reli-

* *Fuller's Church-History*, X. Book, p. 138. ** Preamble to the Statute of the 26 Hen. VIII. Chap. 1

“ gion in this Realm of *England*. ” If it lies within the Compass of the Royal Prerogative to prohibit certain Doctrines in one Reign, it must be within the compass of the *same* Prerogative to license true Protestant Doctrines in another. And then hard is the Fate of that Prelate who must be censur'd for obeying; and tame is the Power of that Prince, who can suffer his lawful Commands to be slurr'd, if not consequentially disputed; very unwary and presumptuous the Behaviour of that Body of Men, who dare to affront that Authority, which might crush them to pieces.

King *Charles* II. and King *James* II. grasping at unbounded Prerogatives, will not be imitated by any good Prince. Instead of dwelling upon their Reigns, I shall choose to pass them over (as it were) and only observe, that under King *Charles*, the Bishops of *Scotland* became mere Creatures of the State, and were made sensible that they had no Choice left, but to submit without Reserve to the Will and Pleasure of the King, or to be depriv'd of their Bishopricks: In *England*, if you look into the *First-Fruits* Office, you may be convinc'd of the Good-Will which the Court had to our Brethren, and see there Thousands of Evidences of a Practice begun in that Office that threaten'd Ruin to the establish'd Clergy. As often as we call to mind the arbitrary Proceedings of King *James*, in Matters Ecclesiastical, the venerable Names of *Compton* and *Hough* will command Respect, and be remember'd with Honour, by those that love the establish'd Religion and Liberty of our Country.

The

The Oppressions, which many of our Fellow-Subjects labour'd under during the Reigns of the two *Brothers*, are sufficient to raise in us a lively Sense of the Blessings we enjoy under a Gracious Prince, who delights in the Good of his Subjects, and endeavours every Day to promote their Happiness, by making the Laws of the Land the steady Rule of his Government.

Whilst the Clergy were intolerably vex'd and oppress'd, with Popish Contrivances and Practices, cover'd with the Pretence and Name of Authority, the good Providence of God inclined the Heart of King *William* to hearken to the Solicitations of a distress'd People, and enabled him, with great Hazard of his Person and Expence of his Fortune, to rescue this Nation from the imminent Danger of *Popery* and *Slavery*, to give an immediate Check to the Designs of furious Men, and to restrain the Prerogative within due and legal Bounds.

It ought to be acknowledg'd to be one of the Happinesses of his Reign, that he esteem'd no Branch of his Prerogative valuable to him, that might not be exercis'd without the least Intrenchment upon the Laws of the Land.

This the Clergy being very sensible of, both Houses of Convocation, on the 10th of *March* 1700. did, in an Address, present their humble
 “ Thanks to his Majesty, for the constant Prote-
 “ ction and Favour, which, the Church of *England*
 “ by Law establish'd, had receiv'd from him e-
 “ ver since his happy Accession to the Crown.
 His Majesty was pleas'd to return this gracious
 Answer;

Answer; " My Lords and the rest of the Clergy,
 " I am very well pleas'd with the affectionate
 " Sense you express, of the constant Protection I
 " have shewn to the CHURCH of *ENG-*
 " *LAND* as by Law Established. I assure you
 " I shall always continue to deserve your Thanks
 " in this Particular.

The late Queen, who has been highly extoll'd for her good Affection to the Clergy, would not suffer her Royal Supremacy to be trampled upon. This was made evident by Her Majesty's Letter to the late Arch-Bishop, of the Twenty-fifth of *February* 1705, for proroguing the Convocation, wherein Her Majesty was then pleas'd to declare her constant Care and Endeavours to preserve the Constitution of the Church of *England* as by Law Established, and Her Resolution to preserve the Supremacy, as being the Fundamental Part of it.

A * Tract, that was publish'd *Anno* 1713, acquaints those who read it, that the Lower House of Convocation thought " themselves indispensa-
 " bly bound, as well by their being Her Majesty's
 " Liege Subjects, as by the Act of Submission, to
 " maintain Her Majesty's known Prerogative.

In the Year ** 1711, some of our Members being very fond of resembling our House to the House

* The Proceedings of the Lower House of Convocation, upon Her Majesty's gracious Messages and Letters, sent to the Convocation: Being the Substance of a Report drawn up by a Committee of the Lower House, brought into it, and received by it, *July* 1. 1713. p. 28. ** *Ibid.* 36, 37.

of Commons, carried an Application to the Bishops, setting forth their Inclination to have all such Heads of Business, as were enter'd upon before the Royal Prorogation, to be begun *de novo*. Their Lordships sent down their Reasons to the Lower House, and could not consent to begin anew.

Be pleased to hear the Writer of the Tract just before mentioned.

* “ This being a Matter of the last Importance,
 “ and the Lower House apprehending there was
 “ Danger the Convocation might involve them-
 “ selves and all the Clergy in a *Premunire*, if
 “ they should proceed in Business where they
 “ left off, notwithstanding a Royal Prorogation:
 “ And this being a *Matter of Law*, wherein the
 “ Attorney-General must be the Prosecutor, if we
 “ incurred the Penalty apprehended; the Lower
 “ House resolved to *state* the *Case*, and put the
 “ Question to the said Attorney-General; —
 “ which was done by the Prolocutor, at the Desire
 “ of the House; — and the Prolocutor, on the
 “ full Examination of the Matter in the Lower
 “ House, had the Thanks of the House given him
 “ for his *Faithful* and *Prudent Conduct* therein.”

The foregoing Pages make it plain, that, from Queen *Elizabeth's* Reign, to the Reign of Queen *Anne*, our Princes would not suffer the Clergy to

* The Proceedings of the Lower House of Convocation,
&c. p. 37.

wrest their Prerogative from them; and 'tis a vain Imagination for us to expect, that our Sovereign Lord King *GEORGE* will part with those Rights which have been enjoyed by all his Royal Predecessors, from the Reformation of Religion under Queen *Elizabeth*, to this Day.

Considering with what Difficulty, and by what Arts, even an Address was obtain'd in our House, just after His Majesty's Accession to the Crown; and considering how, without Doors, some * "Ministers of the Church," to use the Words of my Lord *Clarendon*, "by their Function, being Messengers of Peace, were the ——— Trumpets of War, and Incendiaries towards Rebellion," without being animadverted upon by the House, His Majesty has no Reason to give up any Part of his Legal Prerogative.

Notwithstanding I have consider'd, with the utmost Attention, all you have said in favour of the Transactions of the House, in the Bishop of *Bangor's* Case, I still apprehend that what was done there with relation to his Lordship's Sermon, publish'd by His Majesty's Command, may be an Invasion of the Regal Supremacy; and if it should so happen to be, I hope that my *Protestation* against the Proceedings of the House, will not only skreen me from the Penalties of a *Premunire*,

* *Clarendon's History of Rebellion.* Edit. Fol. Vol. II. p. 18.

but be a Motive for Royal Compassion to my Brethren of the Diocese of *St. Davids*, in which there is a more numerous *Clergy* than in any other Diocese within the *Principality of Wales*.

I may be allowed most earnestly to wish that the Royal Compassion may be extended to them, because I know that His Majesty's best Subjects, in that Country, will constantly bear a most affectionate Regard to such resolute Men as dare be courageous in a good Cause; and the Minds of such Subjects will be entertain'd with Joy and Consolation, as often as they consider, that when the *Powers* of this *World* did, by trampling under foot the *Religion* of the *Bible*, reduce the Number of steady Protestants in the *Lower House of Convocation* to five Persons, a Member of the Church of *St. Davids* was one of those, whose unshaken Constancy administered unspeakable Comfort to such hearty Protestants, as maintain'd, that *every Man* ought to be at *Liberty to judge* for himself, and *to make the best* of his *Bible*, and that ONLY the *New Testament* contain'd the *Religion* deliver'd by *Christ*. My particular Obligations to several of the Gentry and Clergy of that Country, make it not only my Delight, but my Duty to tell you, that, at this Juncture, there seem to be such happy Dispositions, and earnest Desires in many good People, of that *Principality*, to look into the Scriptures, as have encouraged the publishing this Year, in the *Welsh* Language, a fair Impression of the * *Bible*,

* Y BIBL Cyssagr-lan, sef, yr hen DESTAMENT a'r newydd LLUNDAIN. MDCCXVIII.

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This

consisting of more than Seven thousand Copies. This laudable Work has been countenanc'd by the King and the Royal Family, and also carried forward by the generous Benefactions of divers of the Gentry and Clergy. And shall not such Examples work powerfully upon all *true* Protestant Ministers, and inspire them with a commendable Zeal for the promoting the Salvation of those Souls which are committed to their Care, by giving good Examples themselves, and encouraging, by all fit Methods, the putting the Scriptures into the Hands of the People? And when they have done thus, by being diligent in exhorting their Hearers to read those Inspired Writings with great Attention, and in admonishing them to order and conduct their Lives according to the Rules therein laid down: It being rank Popery to lock up the Scriptures from our Lay-Brethren, or, to restrain them from being guided by their own Understandings, which may be much improv'd and enlarg'd by reading the Scriptures, as will be experienced by all honest Men, who are satisfied in their own Consciences, that they are diligent in comparing Scripture with Scripture, and that they make use of this, and all other means, which they judge to be most proper, to come at the true Sense of what is contained in the Word of God, so far as it is absolutely necessary for their Guidance, 'till they arrive at Salvation. A good Christian, that diligently and attentively studies the *New Testament*, cannot miss finding out the Will of God, and the Laws of Christ.

Christ; * “ For there are Instances of very mean
 “ People, who have rais’d their Minds to a great
 “ sense and understanding of *Religion*. ”

To proceed. You know, that to be involv’d in
 a *Premunire*, is to be liable to the heaviest Punish-
 ment that can be inflicted by Law, the Loss of Life
 only excepted. I cannot, at this Time, represent in
 a clearer View the terrible Effects of a *Premunire*,
 than by laying before you what I have learnt from
 a Right Reverend Historian.

In the Reign of *Henry VIII.* ** “ an Indict-
 “ ment was brought into the *King’s-Bench*, against
 “ all the Clergy of *England*, for breaking the Sta-
 “ tutes against Provision or Provisors. *** The

“ Court proceeded to Sentence, ” and pronoun-
 ced, “ That they were all out of the King’s Pro-
 “ tection, and were liable to the Pains of the Sta-
 “ tutes; the King was willing upon a reasonable
 “ Composition, and full Submission, to pardon ’em.

“ In the Convocation of *Canterbury* a Petition
 “ was brought in to be offer’d to the King. In
 “ the King’s Title, he was call’d, *the Protector*
 “ and *Supreme Head of the Church, and Clergy of*
 “ *England*.

**** “ By it they prayed the King to accept
 “ 100,000*l.* in lieu of all Punishments which
 “ they had incurr’d, by going against the Statutes
 “ of Provisors. ” The King “ granted them a

* *Lock’s Works*, Vol. III. p. 399.
 the *Reformation*, Vol. I. p. 106.

** *Bp. Burnet’s Hist. of*
 **** *Ibid.* p. 112.

**** *Ibid.* p. 113.

“ general Pardon, ” which was confirm’d by Act
“ of Parliament.

* “ The Clergy went now about raising the
“ 100,000 *l.* which they were to pay in Five
“ Years. The Bishop of London call’d a Meeting
“ of some Priests about London, — to the Chap-
“ ter-House at St. Pauls : He design’d to have had
“ at first only a small Number, — but all the
“ Clergy about the City went thither, — when
“ they came to the Chapter-House, — the Bishop
“ told them all, *that as the State of Man, in this*
“ *Life, was frail ; so the Clergy, through Frailty,*
“ *and want of Wisdom, had misdemean’d themselves*
“ *towards the King, and had fallen in a Premunire ;*
“ *for which the King, of his great Clemency, was*
“ *pleased to pardon them, and to accept of a Lit-*
“ *tle instead of the Whole of their Benefices, which*
“ *by the Law had fallen into his Hand : Therefore*
“ *he desired they would patiently bear their share in*
“ *this Burden.* — They answer’d, they — had not
“ fallen in the *Premunire*, and that the Bishops
“ and Abbots were only guilty, — they only ought
“ to be punish’d, and pay the Tax ; but that for
“ themselves, they needed not the King’s Pardon,
“ and so would pay nothing for it. — Whether
“ the Inferiour Clergy pay’d their Proportion of
“ the Tax or not, I have not been able to discover.

You see that incurring the *Premunire*, just be-
fore spoken of, created great Distractions amongst

* Bp. Burnet’s Hist. of the Reformation, Vol. I. p. 114, 115.

the Clergy, with relation to the raising the Money, which the King accepted as a Commutation for the Offences they had committed against his Crown and Dignity. You may remember also, that in the late Reign, the *Prolocutor* had the Thanks of the House for waiting upon the *Attorney-General* in "a Matter of far less Difficulty," than this before us is. In *that* the Precedents in the Registers of the Convocation were clear; in *this* they are altogether silent. If the *Prolocutor* deserved the Thanks of the House that sat then, you will deserve the Thanks of the present House for your *Faithful* and *Prudent Conduct*, if you draw up this Case, and, which seems to me to be of the last Importance, set it forth in its proper Light, and put it into the Hands of the *Attorney-General* to be consider'd of, in order to his giving you his Opinion concerning it.

If, by the rash Attempt of animadverting upon the Bishop of *Bangor* in the Lower House of Convocation, for publishing a Sermon in Obedience to the Commands of the Supreme Ordinary, and beginning the Proceedings, in the Lower House, against the Bishop, after the Schedule sent down from the Upper House had been receiv'd, and the President had prorogu'd the whole Convocation, you find, that 'tis the Opinion of the *Attorney-General* that the Clergy may be proceeded against for breaking such Laws of the Land, as from Time to Time have been made or us'd for guarding and supporting the Prerogative and Supremacy of the King, it becomes the Clergy to throw themselves at his Majesty's

Majesty's Feet, and in order to sue out their respective Pardons, to make their Submission in a proper written Form, to be subscribed by those who have, in this Matter, misdemean'd themselves towards the King; and in their Submission they ought to set forth, and each Man for himself, humbly to confess and acknowledge, that they have given His Majesty just Cause of Offence, in casting a Blot and Contempt upon His Legal Authority, by concurring with the Lower House of Convocation of the Province of *Canterbury*, in their Proceedings relating to the Bishop of *Bangor*'s Sermon preach'd before His Majesty, on *March 31. 1717.* and publish'd by His Majesty's Special Command; which Proceedings are derogatory to the Royal State and Dignity of the King, any Instance of the like Proceedings, in the Case of a Sermon publish'd by the Command of any of his Majesty's Royal Predecessors, since the Act of the Clergy's Submission, being no where to be found in the Records of former Convocations; and that they are heartily sorry, and do humbly beg His Majesty's Pardon for the same; and promise from henceforth, to the uttermost of their Power, to maintain and defend the Supreme Authority and Legal Prerogative of His Majesty and His Heirs and Lawful Successors over all Ecclesiastical Persons, and in all Ecclesiastical Causes whatsoever.

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(39)

At present, I shall not give you any farther
Trouble upon this Subject, nor take up your
Time any longer than to assure you of my be-
ing always,

S I R,

Your affectionate and faithful

Humble Servant,

Edward Tenison.



A P P E N -



APPENDIX, N^o I.

From a Form of Prayer and Thanksgiving to Almighty God, to be us'd throughout England, —on Thursday, the 7th day of June next, for the Blessing of God upon His Majesty's Counsels and Arms, in suppressing the late Unnatural Rebellion. London, 1716.

O God, the Defender of all that trust in Thee, we bless and magnifie thy great and glorious Name for thy unspeakable Mercies to this Church and Nation, in delivering us from the detestable Superstitions and Corruptions of *Popery*, and from the intolerable Yoke of *Romish* Tyranny and Oppression. We praise thee for that Light of thy Gospel, that Purity of Doctrine and Worship, which thou hast ever since vouchsafed unto us; and for the many wonderful Preservations whereby thou hast manifested thy Fatherly Care of us, and Presence with us. *More especially at this Time, we magnify thy Goodness for our late great, and happy Deliverance, from the Designs of our Enemies; by*
which,

which, we trust, thou hast secur'd to us all thy former Mercies. Give us Grace, O Lord, to walk worthy of this marvellous Loving-kindness; that thou mayst still delight to do us good. Banish from among us all Infidelity, and Profaneness; cleanse us from all Filthiness both of Flesh and Spirit: *Put an End to our unhappy Divisions, by which we have been exposed to so many and great Dangers:* And endue us with a Spirit of Peace and Charity; that the Blessing of Peace may be secured to us and our Posterity for all Generations. Grant this, we beseech Thee, O merciful Father, for thy dear Son's sake, Jesus Christ our only Saviour and Redeemer. *Amen.*



N^o II.

From certain Homilies appointed to be read in Churches in the Time of Queen Elizabeth, of Famous Memory. Oxford, 1683. Fol. ult.

A Thanksgiving for the Suppression of the last Rebellion.

O Heavenly and most merciful Father, the Defender of those that put their trust in thee, the sure Fortrefs of all them that flee to thee for Succour: Who, of thy most just Judgments for our Disobedience and Rebellion against thy holy

F

Word,

Word, and for our sinful and wicked Living, nothing answering to our holy Profession, whereby we have given an Occasion that thy holy Name hath been blasphemed amongst the Ignorant, hast of late fore abash'd the whole *Realm*, and People of *England*, with the *Terror* and *Danger* of **REBELLION**, thereby to awake us out of our dead Sleep and careless Security; and hast yet by the *Miseries* following the same **REBELLION**, more *sharply punished part of our Countrymen and Christian Brethren*, who have more nearly felt the same: And most dreadfully hast scourged some of the **seditionous Persons** with terrible Executions, justly inflicted for their **Disobedience unto Thee**, and to thy **Servant their Sovereign**, to the Example of us all, and to the Warning, Correction, and Amendment of thy Servants, of thine accustomed Goodness, turning always the Wickedness of evil Men to the Profit of them that fear Thee: Who, in thy Judgments remembering thy Mercy, hast, by thy Assistance, given the *Victory to thy Servant our Queen, her true Nobility, and faithful Subjects*, with so little, or rather no Effusion of Christian Blood, as also might have justly ensued, to the exceeding Comfort of all sorrowful Christian Hearts, and that of thy Fatherly Pity, and merciful Goodness only, and even for thy own Name sake, without any our desert at all. Wherefore we render unto thee most humble and hearty Thanks for these thy great Mercies shewed unto us, who had deserved sharper Punishment, most humbly beseeching Thee to
grant

grant unto all us that confesse thy holy Name, and profess the true and perfect *Religion* of thy holy Gospel, thy heavenly Grace to shew our selves in our living according to our Profession: That we truly knowing thee in thy blessed Word, may obediently walk in thy holy Commandments; and that we being warned by *this* thy Fatherly Correction, do provoke thy just Wrath against us no more; but may enjoy the Continuance of thy great Mercies towards us, *thy Right Hand, as in this, so in all other Invasions, REBELLIONS, and Dangers, continually saving and defending our Church, our REALM, our QUEEN, and People of ENGLAND*, that all our Posterities ensuing, confessing thy holy Name, professing thy holy Gospel, and leading a holy Life, may perpetually praise and magnify thee, with thy only Son Jesus Christ our Saviour, and the Holy Ghost: To whom be all Laud, Praise, Glory, and Empire, for ever and ever. *Amen.*

F I N I S.



grant unto all us that confess thy holy Name,
and profess the true and perfect Religion of thy
holy Gospel, thy heavenly Grace to show our selves
in our living according to our Profession: That
we truly knowing thee in thy blessed Word, may
obediently walk in thy holy Commandments; and
that we being warned by this thy Fatherly Cor-
rection, do provoke thy self Within against us no
more, but may enjoy the Continuance of thy
great Mercies towards us thy Right Hand, as in
this, so in all other thy good, Blessings, and
Favour, continuing and defending our
Growth in thy holy Word, and Love of
thy Name, that all our Petitions coming con-
tinuing thy holy Name, praising thy holy Gospel,
and leading a holy Life, may perpetually praise and
magnify thee, with thy only Son, Jesus Christ our
Saviour, and the Holy Ghost: To whom be all
Honor, Glory, and Praise, for ever and e-
ver. Amen.

F I N I S

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